BRETHREN MOVEMENT IN KARNATAKA

A Thesis to be submitted

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DOCTOR OF PHILOSOPHY IN HISTORY

By

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Brethren Movement in Karnataka

1. Introduction

One of the most important Christian movements of the nineteenth century was the Brethren movement, sometimes referred to as Plymouth Brethrenism.[1] The term "movement" has been chosen specifically because the primary stream of Brethren has more in common with a movement than with a formal denomination.[2] A certain number of Christians in Great Britain were unhappy with the status quo; another group in New York City sought a more straightforward and biblical fellowship between 1812 and 1820. Other Christian groups opposed the distinction between clergy and laity, which sprang from the Catholic Church and its teaching of the priesthood. They accepted the Scriptures as the final authority for doctrine. However, the Brethren Movement stood out from other movements because of something special that proved the Bible was enough to direct the church's activities. This early-century movement impacted Christians more than they might have imagined. Its unique school of thought, who drew inspiration from Christianity and other sources, has greatly affected modern fundamentalism.[3]

Although in Plymouth, England gained notoriety, Dublin, Ireland hosted the first gathering of its kind. Similar gatherings were observed in Plymouth, Bristol, London, and other locations. Their gathering places are fairly common in the United Kingdom, and the halls of the extremely "exclusives" are identified by a stark standard announcement that is noticeable enough. However, the buildings belonging to the main component of the Brethren are rarely identified by names or by activities that set them apart from other chapels and mission halls[4]. The main aims of the Brethren Movement are as follows:

- Uniting people through uniformity in doctrine and beliefs was a key component of the Brethren Movement.
- Instead of forging a broad consensus on a set of issues, the Brethren Movement aimed to demonstrate unity within the church.
- The Brethren Movement served as an example of unity between people from different backgrounds and the harmony of God in Christ.
- The joining of nobles, members of the upper and lower classes, state churches, and dissidents symbolizes this unity and the spreading of the gospel.
- It was made possible for believers to come together and break bread as one body in Christ by doing away with the division between clergy and laity.

This harmony served as a sign of God's unity in Christ. Focusing on two main characteristics, the Brethren movement began as a means of attesting to their Christian unity.

First among them was the Lord's Supper, an ordinance intended to bring believers as a reminder of God's work through Jesus Christ. Through this practice, believers were able to

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1 H.A Ironside, **A Historical Sketch of the Brethren Movement**, 1985, P.7.

2 Frederick Roy Coad, **A History of the Brethren Movement: Its origin, its Worldwide Development and It's Significane for the Present day**, 1968, P.11.

3 H.A Ironside, **A Historical Sketch of the Brethren Movement,** 1985, P.8.

4 Frederick Roy Coad, **A History of the Brethren Movement: Its origin, its Worldwide Development and Its Significane for the Present day**, 1968, P.11.

commemorate the sacrifice made by Christ and demonstrate their unity during corporate worship.

The second was to do away with the line between clergy and laity, which some groups perceived as contributing to the division of believers. But after looking into the Bible and church history, it became clear that this was not God's plan and that Christians should gather together, acknowledging that God gives spiritual gifts to each of them.[5]

At Tranquebar on the Coromandel Coast about 150 miles south of Madras, on July 9, 1706, Bartholomew Ziegenbalg and Henry Plütschau the first Protestant missionaries to India, touched down. Christian mission history had entered a new era[6]. Perhaps the largest Christian fellowship in India is the Roman Catholic Church. If so, the Church of England, or the Anglican Communion as it is more appropriately known in its later phases, has come before it or closely after it. Every part of the Indian subcontinent has been reached by this body. It has committed to serving Anglo-Indians, Europeans, and all other races and communities of Indians. From the privileged Kulin Brahman of Bengal down to the despised and rejected sweeper, it has won converts from followers of every religion practiced in India. It has also attracted followers from nearly all the isolated mountain and mountain peoples.[7]

The East India Company's charter was up for renewal in 1833. When Robert Grant, the president of the board of control, rose to introduce the topic in a committee of the whole house on June 13, he felt compelled to ask for the house's indulgence "as the sub could not be expected to excite that strong interest which belonged to some subjects recently discussed." Those who had witnessed both debates had no choice but to draw comparisons with the one in 1813. However, the evangelical and missionary parties were particularly interested in a number of the topics before Parliament.

First and foremost, the act enabled the East India Company's trading and governing division into two distinct entities, ending what Macaulay referred to as "this political monster of two natures - subject in one hemisphere, and sovereign in another." In turn, this gave the Company "the opportunity that the stoppage of the trade offered for the focus of the attention of the Company on the enormous task of well-governing India, undisturbed by the incompatible, and frequently competing, aims of commercial speculation."

Lord William Bentinck specifically requested that the clause ensuring equitable admittance of Indians to all offices in India, regardless of religion, birth, descent, or color, be inserted in the legislation. It was not anticipated that there would be a landslide of Indians into office; this was partially designed as a charter of emancipation for Christians. The goal was, however, that there should "be no controlling caste in British India; that whatever other tests of qualities may be introduced, the distinction of race or religion shall not be of the number," as mentioned in a director's dispatch. In addition, it is crucial that Indian natives, or those who may be motivated to seek office due to their customs, character, or status, be as qualified as possible to compete against their European counterparts. In 1833, the Company still had the power both to issue licenses to Europeans to reside in its possessions in India and to deport them if they were found undesirable; but in this matter, opinion was changing both

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[5] Donald Tinder, **The Brethren Movement in the World Today**,P,10

[6] Stephen Neill F.B.A, **A History of Christianity in India 1707-1858**, 1985,P. 28.

[7] **Ibid,** P.104.

in England and India. The principles of free trade were taking hold, and the idea of free residence could not be far behind.

One of the main benefactors of the new laws was Christian missionaries. Christians have long wished for unhindered access to India, and they have repeatedly complained about the arbitrary ways in which missionaries would have been denied permission to live there or even expelled from the Company possessions.

Before 1833, there were more missionaries than there were in the Roman Catholic and Protestant camps combined, with the Protestant camp growing more quickly than the Roman Catholic. Immediately after being made accessible to European intrusion, missionaries entered. Additionally, recruits from the United States and Europe particularly Germany were now included in the British contingent.

The warning was given in generic terms by the directors. They did not provide a single instance in which Company servants had violated the authorities' desire to uphold their religious conservatism. But many leaders were changing their stance from one of mild criticism to one of ardent personal support for missionary Even though they were adamant about upholding official neutrality, it was impossible for the Indians who were surrounding them to be ignorant of their personal religious beliefs.

Overall, there wasn't much in the 1833 settlement that the evangelicals could complain about. By what was proper, the government had accorded Christianity the maximum amount of respect. A few of the illegal barriers that Indian Christians faced had been lifted, and their existence was openly acknowledged. No longer there would be any barriers preventing people with decent morals from settling as missionaries in any area of India under British rule. It would have been? Improper to settle for less; if one had demanded more, the government would have been put in jeopardy and the missionaries' work would have been put at risk of losing its spiritual independence[8].

1.1Objectives

1. Lack of knowledge to people about the Brethren movement generally in India and particularly in Karnataka.
2. To find out the main reasons for the unpopularity of Brethren missionaries in Karnataka.
3. Research scholars skipped the Brethren movement in Karnataka while studying other European evangelical mission societies. Reason for the weakness of the Brethren movement in Karnataka.
4. Were Brethren missionaries working in South Canara during the absence of their mission?
5. How was the relationship between the Brethren's evangelical mission n with other European evangelical societies?
6. To know the various contributions of Brethren missionaries to Karnataka.
7. To know whether Brethren missionaries converted the Upper Caste People.
8. To know Brethren's contributions towards health and community service in the Karnataka

[8] Stephen Neill F.B.A, **A History of Christianity in India 1707-1858, 1985**,P.177.

1.3 Sources for the Study

1.3.1 Primary Sources

For the study of the Brethren Movement in Karnataka the yearly reports and Monthly magazines were issued by the Brethren Mission society. **The Witness** A Monthly Magazine Edited by John. R. Cardwell from 1889 to 1936, **The Believer's Magazine** A Monthly Journal Edited by John. Ritchie by Johno 1921, **The Brethren A Brief, Sketch** By Andrew Miller, **History of the Brethren Movement in Kerala** by Mahakavi K.V Simon, **The Light & Liberty A Monthly Magazine** Edited by James F. Spink and A. N. O'Brien, Mrs. J. T Gracey, **Eminent Missionary** Women, G.H Lang's **The History Diaries Of An Indian Christian, The Fields A Monthly Magazine, Footsteps of Truth** A Monthly Magazine Edited by Russell Hurditch, **25 years among the lepers of India** by William Carleton Irvine, **Grace and Truth for old and young** A Monthly Magazine. **I Will Build My Church** by Kenneth Newton, **Indian Realities** by William Carleton Irvine, William Redwood, A.C Rose, and W. Wilcox. Henry Stanley Newman **Days of Grace at India A record of Visits to Indian Mission**, G.H. Lang **Anthony Norris Groves Saint and Pioneer**,

Govinda Pai Research Centre Udupi has the rarest newspaper articles and a Mangalore museum at ALOYSEUM has Roman Catholic records during this period. The Government orders issued by the British Government in the Madras Presidency and preserved in the Tamilnadu State Archives are also particularly useful. Those orders were issued by the public department of the Government of Madras, Norman Sargent's **From Mission to Church in Karnataka 1920-1950** book available in the archives of Karnataka Theological College, Mangalore.

Stewards Association in India archives Bangalore and Chennai content piles of files written during that period and annual reports by Brethren missionaries and issued monthly magazine in Kannada called Jeeva Jala. Reports were written in Kannada English

1.3.2 Secondary Sources

There are several secondary sources they are books like **Serving the Lord with All Humanity** by James Verghese. **The Brethren** by Justus Samuel, **Brethren Missionary Work in Mysore State** Kenneth. J. Newton was published by Christian Brethren Research Fellowship by Maslands Limited, Tiverton, Devon, Britain. **Understanding Missionary Activity within A Broader Historical Perspective: Two Micro Studies of the Brethren Movement in Andhra (1833-1969)** unpublished thesis by B. Vijaya Raju. The **Cambridge History of India volume six The Empire 1858 – 1918** by H.H. Dodwell, **Society in India** by David G. Mandelbaum **Chief Men among the Brethren** by H.Y Pickering, H.A. Ironside, **A Historical Sketch of the Brethren Movement. The Pariah Problem Caste, Religion, and the Social in Modern India** by Rupa Vishwanath

1.4 Survey and Historical Writings

There have been several studies on modern Karnataka and Protestant Christians, some of them about Christianity and its spread, but works do not mention the Brethren Mission and

its related issues. But those studies help to contextualize Brethren the Missionary problem. The primary source for the subject Brethren Mission Society in India,

a) Stewards Association in India archives Bangalore and Chennai which contain piles of files written during that period and annual reports by Brethren missionaries and issued monthly magazines in Kannada called Jeeva Jala. Reports were written in Kannada and English
b) Brethren Mission Organization launched an online website source known as Brethren Archives gives primary and first-hand sources.
c) The Witness A Monthly Magazine Edited by John. R. Cardwell from 1889 to 1936,
d) The Believer's A Monthly Journal Edited by John. Ritchie 1884 to 1921.
e) The Brethren A Brief, Sketch By Andrew Miller.
f) History Of The Brethren In Kerala Mahakavi K.V Simon,
g) The Light & Liberty A Monthly Magazine Edited by James F. Spink and A. N. O'Brien.
h) Mrs J. T Gracey, Eminent Missionary Women.
i) G.H Lang's The History Diaries Of An Indian Christian,
j) The Fields A Monthly Magazine.
k) Footsteps of Truth A Monthly Magazine Edited by Russell Hurditch.
l) 25 years among the lepers of India by William Carleton Irvine.
m) Grace and Truth for old and young Monthly Magazine.
n) Serving the lord with all humanity James Verghese.
o) The Brethren by Justus Samuel.
p) Brethren Missionary Work in Mysore State Kenneth. J. Unpublished by Christian Brethren Research Fellowship by Maslands Limited, Tiverton, Devon, Britain.
q) Thesis Understanding Missionary Activity within A Broader Historical Perspective: Two Micro Studies Of the Brethren Movement In Andhra (1833-1969) by B. Vijaya Raju.
r) The Cambridge History of India volume six The Empire 1858 – 1918 by H.H. Dodwell, Society in India by David G. Mandelbaum.
s) David Woodbridge Unpublished Thesis Missionary Primitivism and Chinese Modernity the Brethren in Twentieth-Century China.
t) Twice Born Men by H.Y Pickering

1.5 Methodology

1. Visit Archives, Library, Museum, etc. a) Karnataka Theological College archives Balmatta Mangalore, b) Aloyseum Museum Aloysius College Mangalore, c) visit Govinda Pai Research Center Udupi.
2. Comparative study of Protestant and Catholic missionaries and their annual reports and files.
3. Study of other contemporary missionaries' literature in South Canara and Karnataka.
4. Visit the Tamilnadu state archives Egmore, Goa archives and library, Calicut University library, Kerala state archives, and Kannada University library Hampi, Karnataka university of Dharwad.

5. Personal interviews of Church priests and resourceful persons, and preparing questionnaires.
6. Collection of data from the government departments. Like panchayat treasury office and government hospital records.
7. Visit the Stewards Association in India archives Bangalore and Chennai.

1.6 Chapterization

1. Introduction
2. The Origin and History of the Brethren Movement
3. Advent of Brethren Movement in India
4. Genesis of Brethren Movement in Karnataka
5. Contribution of Brethren Movements in Karnataka
6. Conclusion

The second chapter deals with the Origin and History of the Brethren Movement. The Plymouth conference emerged as the most significant of the numerous gatherings that popped up all around the nation during these early days. Four Christian men, Mr. Darby, Mr. later Dr. Cronin, Mr. Bellett, and Mr. H. Hutchinson decided to gather on the Lord's Day for the breaking of the bread as the early Christians did, trusting in the Lord to be with them, in the winter of 1827–1828. They had been troubled for some time about the state of the entire professing church. At Fitzwilliam Square in Dublin, they first met. Along with others who attended their reading gatherings, they had been studying the scriptures for a while and comparing what they had discovered and what they had read elsewhere. But they had been unable to identify any manifestation of the nature and character of the church of God, either in the national Establishment or in the various forms of dissenting bodies. This caused them to become independent of all of these ecclesiastical structures and inspired them to unite in the name of their Lord Jesus, acknowledging the presence and sovereign work of the Holy Spirit among them and working to maintain the unity of the Spirit in the bond of peace.[9]

Few people are aware of the significant influence one aspect of early nineteenth-century Christian fellowship and activity has on Christians as a whole. It was one of the various ways that the Holy Spirit of God has worked to revive and enlighten individuals during the past century. The Brethren movement often known as Plymouth Brethrennism given the wide-ranging influence of this unique school of Christian thought, it might not be ineffective to look into the movement's origins, try to identify some of its most notable characteristics find out the causes of the conflicts it has sparked in various circles, and make an effort to explain how it has contributed significantly to modern-day fundamentalism.[10]

The third chapter deals with the Advent of the Brethren Movement in India One of the Brethren's earliest visitors from a distance, whose name has become connected with their beginnings, was A prominent dentist in Exeter, he was a dedicated man whose entire life was centered around his desire to serve as a missionary overseas.[11]

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[9] Andrew Miller, **The Brethren A Brief Sketch**, 1992, P.12.
[10] H.A Ironside, **A Historical Sketch of the Brethren Movement**, 1985, P.7.
[11] Andrew Miller, **The Brethren A Brief Sketch**, 1992,P. 30.

Mr. Anthony Norris Groves and his party sailed from Gravesend for Bagdad on 12th June 1829 and arrived after a most perilous journey on the 6th of December. The journey then lay by sailing vessel to St. Petersburg and thence by the immense overland route across Russia through the Caucasus, Kurdistan, and the Mesopotamian valley. It was a long toilsome and in places dangerous journey, especially for those with no former experience of such travel; and the responsibility of a large party put no small strain on Mr. Anthony Norris Groves as a leader. Mr. Anthony Norris Groves had his wife, and two sons and Mr.Kitto the tutor and also Mrs. Lore wife of the British Resident in Bagdad, and her party.[12]

After exploring the possibility of establishing a ministry in India, Anthony Groves Norris Groves left Bagdad, and he never came back. The following year, the Bagdad endeavour was abandoned. Cronin and Parnell, with Anthony Norris Groves' sons, remained in the city of Bagdad for a considerable time, but there was no prospect of permanent work being established of a permanent work being established, the efforts were finally abandoned, and Parnell and Cronin returned to England[13]. Anthony Norris Groves, pioneer, and trailblazer saw something of the possibilities for Jesus Christ in the great country, the pearl of the Orient. Landing in 1833, Anthony Norris Groves visited scores of mission stations and was warmly welcomed many testified to the help and enlightenment received as he ministered more particularly to the missionaries themselves. Visiting England in 1834, he secured reinforcements, taking back with him Messrs. Beer and Bowden of Barnstaple, Dr. Herman Gundert, and some Swiss brethren and sisters. The Beers and Bowden's commenced a work which their line of descendants is carrying on to this day. As a result of those activities, work has sprung up which engages in it one hundred and sixty-eight missionaries and occupies over forty mission stations.

The fourth chapter deals with the Genesis of Brethren Movement in Karnataka. The people by race are Dravidians. The extreme antiquity of the Dravidians is indicated in the peacocks imported by King Solomon in 1,000 B.C. Seem to have come from South India, as they have a name in Hebrew that is a transliteration of the ancient Dravidian (Tamil) name. The Hebrews had no word for them. Kanarese or Kannada is the common name of the language spoken in Karnataka. "Kanarese" is an English corruption derived from the early Portuguese who called people and language Canarijs. Early Kannada words are said to be found in a Greek papyrus of the second century, found at Oxyrrhnchus, in Egypt. The portion of the Kannada Country in which Brethren Mission work is conducted lies partly in the native State of Mysore and partly in the Coimbatore District of the Madras Presidency during British India, currently; it comes under the respective states of Karnataka and Tamilnadu.[14]

The Brethren Movement in Karnataka can be traced back to Kolar Town and the work of Miss Louise Anstey. In 1865 a remarkable Scottish missionary Miss Louise Anstey took up resident in the Kolar town more than 200 road miles from Kollegal under the auspices London Missionary Society. But ill health forced her to return to Scotland in 1874. Whilst she was not initially from a Brethren congregation, in 1874, during an extended furlough in the United Kingdom, Miss Louise Anstey came into contact with Brethren assemblies. As a

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[12] G.H.Lang, **Anthony Norris Groves Saint and Pioneer**, The Paternoster Press, 1949, P.195.
[13] **Ibid**, P.209.
[14] **The Fields Magazine**, April, Vol. 1, No.3, 1938, P.38.

result of this contact, several of Brethren Missionaries candidates subsequently joined her at the Kolar Town.

Having rented a local residence, Miss Louisa H. Anstey used it as her base of operations while traveling the hamlet, trying to win over the hearts of the women and girls in any households that would have her. She made virtually little progress. Kolar was a village where Brahmans lived with high status. There were strong biases held by the populace toward Christians and foreigners. Despite her devoted dedication to her task, she made only a tiny amount of progress while a devastating famine raged across southern India. There was no rain for a protracted three years. India is so impoverished that the lack of rain during one season would cause the majority of people to go hungry. Failure for two seasons results in extreme poverty and frequently death. The worst famine southern India had ever experienced resulted from the failure of a third season. The pitiful sights she saw as she travelled from home to home moved Miss Louisa H. Anstey to tears. She bought as many stores of grain as her means would allow, cooked portions of food, and carried them in baskets from house to house, ministering to the bodies as well as the souls of the perishing. She was unwilling to watch as the people suffered in poverty and excruciating suffering without doing what she could to help them[15].

The Kolar villagers started blocking her path with a large number of young children whose parents had abandoned them as soon as they learned of her practical generosity. Miss Louisa H. Anstey didn't ponder her obligation for very long. As quickly as she could, she carried the little waifs—homeless, abused, or abandoned people, especially children into her house. There were sixty-four little, malnourished mortals clamoring for her attention. Miss Louisa H. Anstey gave them her utmost effort. They were bathed, given rice gruel to eat, dressed in calico, and placed in rows on makeshift mattresses. But hardly had the first group of infants been cared for when Asiatic cholera that terrible illness that emerges after famine began to affect them. The ministering lady went from one to the other, treating the infants with whatever straightforward remedies were available. Despite her best attempts, many of the children she had died, but the locals wouldn't let her suffer from a lack of offspring. Around the mission house, it practically showered infants. Everywhere around her were tiny bundles of filthy rags with malnourished babies in the middle of them, including on her doorsteps, in her yard, on the street, and in her front yard. She did everything in her power to take care of them as soon as they arrived. Her God was in charge of them. She would look after them for as long as He sent them. Her reputation was widely known. "What inspires you to look after these deserted children?" people asked her. They also add "Why should you, a woman of a different race, educated, and cultivated, look after these helpless young people? What about them piques your curiosity so much?

The first of the Brethren missionaries to Karnataka joined Miss Louise H. Anstey there. Mrs. Annie Macdonald, then 31 years old and from Glasgow, Scotland, began working with her in 1881. Then, in 1883, Mr. William Alford Redwood from Devon in South England joined her. Who travelled to Kolar to do evangelistic activity. Mrs. Florence Bird and Miss Eleanor Stonehouse, later known as Mrs. Ebenezer Lynn, followed them in 1885. Mr. Ebenezer Lynn then introduced Rose Steer and Marian Darling in 1886 and 1888. However,

[15] Mrs J. T Gracey, **Eminent Missionary Women**, 1898, P.175.

it appears that Miss Anstey had already realized that the task was too much for her to handle before any of these Brethren workers arrived.[16]

In Mysore Province's small, formerly fortified town of Malavalli, the Brethren Mission work was launched in March 1886. The first workers there were Mr. and Mrs. William Redwood, Sr. Kollegal, a county town in the Madras Presidency's Coimbatore District, who saw the opening of a second station in 1891. The elephants, rain, and malaria that were formerly prominent in this region are now in short supply. Miss Bird, Miss Clarke, Mr. and Mrs. Ebenezer Lynn, all of Malvalli, travelled to Kollegal. The opening of further stations in farther-flung and smaller towns happened in the following order: Kamakerai, Coimbatore District, 1897, Talakad, 1897; Gunjuru, 1902; Satanur, 1908; Diddapura and Muguru, 1909; Maddur, 1918; Bannur, 1921[17].

Chapter fifth deals with the Contribution of Brethren Movements in Karnataka. The Brethren Missionaries arrived in the Godavari District in 1836/37 and later in Mysore state in 1883. They followed a missionary strategy, establishing mission compounds on the outskirts of towns or villages, constructing bungalows, outhouses, dispensaries, schools, and church buildings. They aimed to establish elementary schools in as many places as possible, and if staff and finance were available, hospitals were set up, orphanages or boarding homes were started. Four schools were founded by the Brethren missionaries in and around Malavalli during the first ten years of their service. For the sake of the kids working with the mission, there was a school on the mission grounds; it was thought important to shield them from the influence of pagan youths. The community opened an English-medium middle school for grades 4–7 after receiving a land grant from the government. Children from castes other than my own attended this. Every attempt was made to get an English instructor to come work at this institution. Mr. William Redwood corresponded with Bristol-based George Muller. Regarding this requirement, yet nobody offered to help. An attempt with operating schools at night for Pariah groups was conducted in 1894. The fourth school was located at Middugatta, a village three miles from Malavalli.

Typically, each mission centre had a single hospital or dispensary. Later mission schools were established at mission centres in Karnataka to provide a platform for Indian teachers to teach and conduct Bible school work. This approach allowed missionaries to save time and finances compared to dispensaries operated by foreign workers. The primary focus of mission school work was evangelism, with children initially sent to non-Brethren schools in other areas. However, boarding homes were established at Malavalli and Kollegal, where children could be educated up to grade 10 under Brethren mission teachers. Despite the need for a Bible school for evangelist training, no systematic Bible study program existed in Karnataka state. The language used for instruction and the number of individuals who availed of this training were significant drawbacks. The Indian teacher played a crucial role in the establishment of these schools, ensuring the proper functioning of the mission centre. The Brethren missionaries engaged in medical care. When the first Brethren Missionaries arrived in Kollegal, Government medical personnel were few, and medical facilities in the villages were minimal. This changed over time but, in these early days, the Brethren Missionaries had

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[16] Ken Newton, **I Will Build My Church The Kollegal Mission1886-1995**, 2021, P.18.

[17] **The Fields Magazine**, April, Vol. 1, No.3, 1938, P.38.

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a window of opportunity when they could provide a service of help to the people and a medium through which the Gospel could be promulgated. All four of the early women Brethren missionaries to Kollegal possessed some medical skills and they used these to considerable effect during the initial year of mission enterprise.[18]

The head official of the district was suffering from ulcers, harmful and incapacitating. However, Mr.William Redwood's medical knowledge was limited. The treatment he prescribed brought immediate relief and within four weeks the official was healed. The effect on the people was pronounced with the result that the numbers came to the house and acceptance was gained. It will be seen that in many cases it was opening other hospitals and the local people. The Brethren missionaries expressed a desire to receive any destitute children who might be brought to them.[19] A few months later, Norah Lynn was asked to take care of a three-day-old twin whose mother was unable to look after the twin babies.

Another major activity of the Brethren missionaries was establishing of Mission School. In 1892, just one year after Mr Ebenezer Lynn arrived in the town, Mr. Ebenezer Lynn decided to build a school room on the Malavalli mission compound for seven boys who later came under his care. The need for education was desperate because, at this time, more than ninety percent of the Mysore State now known as Karnataka was illiterate and the need was especially great for the women, whose literacy rate was judged to be three per 1000 persons. These statistics are quoted by Mr. Thomas Patient from Government figures. This information was published in Echoes of Service July 1895 edition. Literacy was essential so that converts could read the scriptures for themselves and thus contribute to the development of the local congregation, as well as to their spiritual growth.

In 1895 Mr Ebenezer Lynn started a second school one mile from the Malavalli mission compound. Several boys and several girls attended this school. Miss Agnes Clarke visited the school three times a week to teach the girls sewing and writing. A third school established this school, especially for pariahs, was commenced in a village seven miles towards the town of Malavalli. In 1896, Mr Ebenezer Lynn reported on yet another school for pariahs, two miles from Kollegal. In the three schools outside the mission compound, there were about sixty-five students this information was published in Echoes of Service in February 1896. In 1897 Miss Florence Bird wrote concerning the building of another new School house but there is nothing to indicate which school she was describing. Miss Florence Bird also added, 'and Mr Lynn has two new village schools.' This suggests that there were then up to six schools being managed, raising the challenge of supplying appropriately qualified teachers for this expanding education program, as well as finding the financial resources to pay the teachers Mr. Ebenezer Lynn visited schools regularly to give Scriptures lessons and in this, he was assisted by Miss Emily Austin.

Brethren missionaries in India, particularly in Karnataka, have been attempting to publish literature in English. They have three mission presses, with the largest being located in Bangalore. These presses print tracts, magazines, books, and Gospels, particularly in Kanarese. Workers in Bihar district have published large quantities of tracts for Bengalis

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[18] K.J Newton, **Brethren Missionary Work at Mysore state**, 1971, P. 17.

[19] W.T Stunt, A.Pulleng, A.Pickering, G.P.Simmons, D.K Boak, S.F. Warren, **Turning the World Upside Down: A Century of Missionary Endeavour** Echoes of Service, 1973, P.102.

Santalis Mr. Handley Bird continues to publish in both vernaculars and English in Bombay. The division of the press plants was intended to simplify language difficulties.

There are four machines, the largest being able to print a sheet up to 35 x 22 inches in size. All are driven by electric power which is cheap in the neighbourhood. There is a Lino-type type machine for typesetting in English and such conjuncts as a power guillotine and wire stitcher. Manual labour is used for sewing and folding. English, Tamil, Kanarese, and Urdu are the chief languages catered for, while Telugu and Garo are constantly although to a lesser degree, in use. Scripture passages in Malayalam are fairly imprinted from stereos. About thirty men are employed fulltime, with a monthly output of about £245 on average. A far larger volume of literature is produced for this number than would be the case in the United kingdom since it is somewhat deceptive to an English printer who must take into account the lower wages that are prevalent in India. In 1936, the Press in Bangalore created over a quarter of a million different-sized periodicals, which were then disseminated throughout the nation.[20] And it is common knowledge to any missionary author that there are two 'languages' in each vernacular and after all that has been said, a further point to be kept in mind is that however keen a missionary or group of missionaries may be in producing such literature, it has to be paid for somehow, some when and by someone just because a "Mission Press "prints the tracts, the mundane question of cost cannot be ignored. In 1938 it could boast thirty employees and printed in no less than six languages on four machines, all electrically driven.

In 1936 about 1,250,000 copies of various sized publications were produced at the press and distributed throughout India. The Brethren missionaries in Mysore State now known as Karnataka were then publishing two English magazines from the press they are 'The Indian Christian' and "Satshastrapradipika" in Marathi edited by William Carleton Irvine of Belagavi also known as Belgaum and 'The Bible Student' edited by Alfred McDonald Redwood and two magazines, 'Kavalugaranu' and 'Bala Mitra' edited by Mr. R. H. C. Hill and Mr. James Stewart respectively. In 1934 the Brethren Mission published a Kanarese Hymn Book. "Kavalagaranu" has been launched and is still feeling its way into a wider ministry: The Christian adult and the child both are being catered for, while a certain section is given up to the presentation of the Gospel to the non-Christian. "Bala Mitra," which is taught in more than 200 Indian schools throughout the present-day state of Karnataka, formerly known as Mysore, is obviously directed at young people. It also has the potential to pave the way for a type of ministry that would be extremely successful across the nation. A far more aggressive and robust ministry could be rendered by magazines in the various vernaculars, but the real difficulty at the bottom of the whole question is that of finance[21].

The Bangalore Press took the risk of publishing a number of English-language novels, and they were widely distributed both domestically and internationally. W. E. Vine's "The Epistle to the Romans" and "The First Epistle of John" might be mentioned. Books like William Hoste's "Studies in Bible Doctrine," H. E. Marsom's "Suggestive Studies in Genesis," and Robert Lee's "The Minor Prophets" are all worth reading, but George Goodman's "The Spirit-Led Life," which was released in a special low-cost Indian edition,

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[20] William Carleton Irvine, William Redwood, A.C Rose, W. Wilcox, **Indian Realities**, P.59.

[21] K.J Newton, **Brethren Missionary Work at Mysore state**, 1971, P.33.

has had a tremendous impact on Indian Christians who are either directly or indirectly involved in Christian service.. "Heresies Exposed "compiled by Mr. William Carleton Irvine has had a remarkable career with thousands of copies having been scattered not only in the East but throughout the English-speaking world[22]. The Seventh Edition of the remarkable book gives a brief examination of Heresies and False Teachings of today: Annihilation, Conditional Immortality, British Israelism, Christian Science, Cooneyism, Freemasonry, Russellism, Mormonism, 7th Day Adventists, Spiritism, Tongues, etc. Lesser-sized publications such as "The Life of Christ," practically all in the words of Scripture with a few explanatory notes, and "The Life of Paul" has been released in Tamil; around 20,000 of the former and 10,000 of the latter have entered or are now entering Indian homes and, we hope, Indian hearts.. Also of interest is a "Catechism" written by Mr. C. F. Hogg of London which has had a wide and acceptable ministry in China. It has been translated into Tamil, Indian mission conditions are aware of the 'hardness' of the Marathi-speaking area, yet remarkable has been the demand for Christian literature. Brethren Mission has been able to publish an Annotated Gospel of John in Marathi, its second edition of 5000 copies also sold. The well-known booklet "The Reason Why" has been translated and 25,000 copies published, The series has 29 volumes, but in 1937 it promised to smash all previous records for tract output—100,000 were produced in the first seven months alone.

Subathu Leper Home is one of the oldest Homes in India, but before the Mission to Lepers took over was a refuge for any decrepit poor person as well as lepers. This Leper Mission was formed in 1874. The venerable Founder, Mr. Wellesley C. Bailey, died at the age of 91. Under his leadership, the Leper Mission's work was extended from India to China and other countries. Beginning of the Twentieth century the Mission to Lepers owned Homes in India and Burma, and aids 15 others, apart from those in other lands. Ten thousand lepers are taken care of at its homes; around 160 of them are located in Subathu, 43 in Belgaum, 100 in Narsapur, and 50 in Sankeshwar. Dr. Henderson anticipates that after the latter Home is constructed, 100 people will be able to reside there.[23].

The Belgaum Leper Asylum, now known as "Hospital," is managed by the Bombay Government and later the Mysore Government. Dr. E. V. Hunter was the first Superintendent, providing funds for the work. William Carleton Irvine, who left India in 1914, has been acting in the same capacity since then. The Mission has been courteous and considerate, providing necessary grants and allowing Irvine to carry on the spiritual side of the work. The Belgaum Lepers Asylum's financial needs are met through four sources: the Mission to Lepers' Grant Government in Aid, a small annual Grant from the Belgaum Local Board, and gifts from Christian Friend.

William Carleton Irvine, a prominent figure in the leper hospital, greatly benefited from the assistance of Mrs. Irvine and Miss C. M. Garrett in preparing for a Master of Science. Dr. Hunter, who admitted his first leper, asked Irvine to conduct meetings for inmates. Despite limited space, Irvine continued to meet with inmates twice a week until 1914. The Gospel Hall, built with Australian funds, opened in 1921. Mr.William Carleton Irvine lived in a bungalow near Sulga, with Miss Garrett, who arrived in 1930 from Tasmania. Irvine served

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[22] William Carleton Irvine, William Redwood, A.C Rose, W. Wilcox, **Indian Realities**, P.62.

[23] **Ibid,** P.98.

as Superintendent of the leper hospital at Hindalgi, a position that has been more fruitful in saving souls and adding to an assembly than any other in the district.

During the 1898-1900 famine in Gujarat, thousands of orphaned children faced starvation and death. Brethren missionaries, including Florence Bird and George Humphries decided to provide shelter and medical services to these children. They sent mission centers to Mysore state, providing shelter to 35 boys in Mallavali orphanage and 100 girls and 27 boys in Kamagere. These centers provided basic facilities, and education, and strengthened the children's faith in Christ. Despite the British government's efforts to establish English schools, the mission school in Mysore state was established, thanks to the hard work of Henry Dyer.[24]

Conclusion

The research aims to trace the Brethren Movement activities in South Canara, particularly in Karnataka, and its impact on the health sector, literature, and printing. It also explores the relationship between the Brethren Mission and other evangelical societies, as well as the role of women missionaries in development. The study also aims to understand the impact of the Brethren Movement, as well as its contributions to the different sectors of Karnataka.

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[24] Ken Newton, **I Will Build My Church The Kollegal Mission 1886-1995**, 2021, P. 42.

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Publications

List of Research papers published

1. Brethren Movement on Polygamy in the Christianity, 29th session of the Karnataka History Congress Proceeding, Volume 18th 374-379, ISBN 978-93-5406-860-7, Hampi, 2021.
2. **ಕರ್ನಾಟಕದ ಸಾಮಾಜಿಕ ಬದಲಾವಣೆಗೆ ಬ್ರದರನ್ ಮಿಷನರಿಯ ಕೊಡುಗೆ,** 31th session of the Karnataka History Congress Proceeding, Volume 20th362 -364, ISBN 978-93-5777-161-0, Dharwad, 2022.
3. Role of Miss Lousia Anstey towards development Brethren Missionary in Karnataka, Worldwide International Inter Disciplinary Research Journal (A Peer Reviewed Referred), ISSN – 2454 – 7905,Volume I Issue - LXVII ,14- 18,Nanded,August 2022.
4. Contribution of Brethren Missionary towards leprosy treatments and upliftment, Worldwide International Inter Disciplinary Research Journal (A Peer Reviewed Referred), ISSN – 2454 – 7905, Volume I Issue - LXVIV ,14- 18, Nanded, November 2022.
5. A Role of Printing Press towards Developing of Brethren Movement in Karnataka, Research Methodology In Multidisciplinary Subjects Volume 1, ISBN: 978-81-19070-35-0, Red 'Shine Publication Private. Limited, Lunawada, India, March 2023.

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MANGALORE UNIVERSITY

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No. MU/EXB/Ph.D./CR.100/Hist./2019-20/E.13

Office of the
Registrar (Evaluation),
Mangalagangothri-574 199.
Date: 10.06.2020

OFFICIAL MEMORANDUM

Sub: Registration for Ph.D. Degree Programme in **History.**

Ref: 1) Regulation Governing the Degree of Ph.D. Notification No. MU/ACC/CR.9/2009-10/A2, Dated 03.09.2010 and Circular No. MU/ACC/CR.49/2015-16/A2 dated 21.05.2016 relating to guidelines for implementing the regulation.
2) Provisional admission O.M. No.MU/ACC/Ph.D./CR.56/2017-18/A3 Dated 29.08.2018 of the Registrar, Mangalore University.
3) Letter No.MU/ACC/Ph.D-Reg./CR.244/2017-18/A3, Dated: 31.01.2020 of the Registrar, Mangalore University.

The application of **Mr. Anand Jonathan Kanchan, Research Scholar, Department of History, University College, Mangalore** has been accepted for registration for Ph.D. programme of this University with effect from **09.04.2018.** He is permitted to work and prepare a thesis in **"History"** on the topic entitled **"BRETHREN MOVEMENT IN KARNATAKA"** under the guidance of **Dr. Ganapathi Gowda, Associate Professor, Department of History, University College, Mangalore** subject to the following conditions:

1. The candidate shall undertake the research work on **FULL– TIME** basis. He shall work in the **Department of History, University College, Mangalore.**
2. The candidate is not permitted to join or register for any other degree programme of this University or any other University during the period of registration.
3. The title of the thesis can be changed or modified/altered with the prior approval of the competent authority of Mangalore University.
4. The candidate shall pay annual / term fee as fixed by the University from time to time along with half yearly progress report.
5. a) The candidate shall submit half yearly progress report regularly to the Registrar (Evaluation) through the guide and Chairperson of the Department/Head of the Institution during June and December.

   b) Progress report may contain new data generated or techniques/concepts developed /standardization in research methodology/discussion of the work done etc.
6. If a candidate fails to submit two consecutive half yearly progress reports or the progress reports submitted by the candidate are found to be unsatisfactory by the Doctoral Committee, the University reserves the right to cancel the registration.

.....2

7. The full-time candidate may submit the thesis only after a period of three years from the date of registration. The maximum period for submission of thesis is five years from the date of registration. Extension beyond the above period up to two years may be permitted by the University on the recommendation of the research guide along with payment of the prescribed fee. The application for extension should be submitted well-in-advance before the expiry of the said period. If he/she fails to submit thesis even after extension, he/she shall re-register and submit the thesis within two years.
8. The candidate may be allowed to convert the registration from full-time to part-time and vice-versa on valid grounds. In such cases the period for submission of thesis may vary.
9. Prior to submission of thesis, the candidate shall participate in a pre-submission colloquium by submitting an application along with six copies of synopsis of the research work carried out to the Registrar (Evaluation) through the research guide and Chairperson of the Department/Head of the Institution and shall present the details of research work in the pre-submission colloquium. He/she shall have published a minimum of two research papers(published or accepted in reputed journals)/presented a minimum of two research papers at the National Level Seminars or hold patents (accepted or granted) on the basis of his/her research before being eligible for participating in the colloquium.
10. After obtaining approval of the Doctoral Committee to submit thesis, the candidate shall submit 12 copies of the final synopsis of the thesis along with a soft copy to the Registrar (Evaluation) through the concerned guide and Head of the Department or institution/College. Within three months after the submission of final synopsis, the candidate shall submit four copies of the thesis and a soft copy along with the application and prescribed fee paid challan to the Registrar (Evaluation) through the concerned guide and Head of the Department or Institution/College. The extension upto three months may be granted on payment of penal fee prescribed by the University. Further additional time may be granted on payment of penal fee. In all cases the total period shall not exceed maximum period allowed for submission of thesis.
11. The thesis shall be accompanied by a certificate from the guide that the thesis submitted is a record of the research work carried out by the candidate during the period of the study, and that it has not previously formed the basis for the award of any Degree/ Diploma/Associateship/Fellowship or other similar titles to any other candidate in any other University/Institution. 'NO DUE CERTIFICATES' from the Chairperson of the Department / Head of the Institution and the University Library and Hostel Warden (if the candidate is staying in the University Hostel).

10/06/2020

REGISTRAR (EVALUATION)

To:

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1. The Registrar, Mangalore University, Mangalagangothri - for information.
2. The Chairman, B.O.S./D.O.S. in History, Mangalore University, Mangalagangotri.
3. The Principal, University College, Mangalore.
4. Dr. Ganapathi Gowda, Associate Professor, Department of History, University College, Mangalore (Guide)